



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

→CONTRIBUTED NOTES.←

Textual Criticism of the Old Testament.—In a recent number of the *Independent*, attention was called to the need of immediate work upon the text of the Old Testament, and men of large means and consecrated heart were strongly urged to contribute to the end that young men might be sent abroad to pursue the necessary studies and conduct the necessary researches and examinations of material at the command of scholars. This is indeed a most timely call. Long enough have Germany and England and Holland been left to do the original work in the Old Testament department, while America has been content to reproduce and popularize the results of their industry. It is time that American scholars should place themselves by the side of these pioneers and make the accomplishments of the same the stepping-stones to something valuable of their own production, rather than the mere basis for reproduction in another dress. In this matter of the determination of a correct text of the Old Testament, these facts are especially true, for there can be no broad and final discussion of questions of higher criticism, until the text which is the basis for such discussion is fixed with a reasonable degree of certainty. Of course it is easy to say that the Hebrew MSS. are not accessible to us in America, but the texts of Baer and Delitzsch, with the criticisms of the same, give us a good presentation of the MS. evidence; and there are other sorts of evidence of far more value for Old Testament criticism than any MS. variations afford. The versions are to be studied for their testimony, and, after the recent issues of works like those of Berliner and de Lagarde, we seem to be in a fair way toward a solution of the question of this testimony. The quotations in ancient writings are to be sifted and used. Especially in Old Testament criticism, must judicious and reverent conjecture find a large place; and while, e. g., in determining the text of the New Testament, German scholars were most active and successful in the collection of material, the sober and broad judgment needed to weigh all the evidence and thus to decide the text was furnished by English scholars. In Old Testament criticism, we should certainly keep pace with our English brethren. There is no subject in the whole field of theological study which needs more and is likely to yield better results to the ripest American scholarship, as there is surely no country on the globe in which sound judgment and scholarly independence are more happily combined.

CHARLES RUFUS BROWN,
Newton Centre, Mass.

Old Testament Theology.—There is at present, if we are not mistaken, no complete work on Old Testament Theology by an English author. This shows how foreign the method of Biblical Theology has been to English Bible students. Protestant Theology, even though assuming to be based wholly upon the teachings of Scripture, has been treated more from a philosophical view-point than that of a simple presentation of biblical truth. Students have been taught to skillfully maintain the reasonableness of the body of divinity, rather than to un-

fold and develope it from Scripture, showing how it was there embedded. The philosophical character of the sermons of the first half of this century shows this. The tendency has been also to approach Scripture ever with the thought of squaring it with a formulated system of belief. The word polemic, a term not wholly fallen into disuse, characterizing the subject matter or way of discussing theology, points to the same characteristic. But such teaching will no longer alone satisfy. However firmly we may hold to our creeds, and however necessary we may regard our philosophical, systematic theology, we must start with the Bible; we must show how the truth lies there; how it was in the minds of those to whom it was first given, as well as how it is in our own. This is the work of the biblical theologian; and every student of the Word ought to be one, ought to make his own biblical theology. He indeed can hardly undertake this for the whole Bible, for that would require a careful exegetical study of every verse in Scripture, or even of the whole Old Testament, or the New; although each of these might be accomplished perhaps in a score of years; but let him construct a theology of a single portion of Scripture; let a single book be taken. The method of procedure would be as follows: Taking at first the leading topics of theology, God, man, sin and redemption, for example, to group under these all statements relative to them, and then by induction to formulate the doctrines taught. Were one thus to treat portions of the Old Testament, we are sure he would be surprised to find how much of the New was there. Such a study requires exhaustive analysis and most careful historical study; but how it repays! One is brought into close communion with the living oracles of God, and is able to apprehend and receive any new light which may break forth from them. The work is difficult, far more so than to follow the plain statements of creed and defend them with scholastic subtlety. The love of truth must be supreme; the mind must be open to receive it as a little child. But one will tread upon high places. God's truth he will receive, as it were, like the altar stones, untouched by human instrument. Doubtless all this will not be so nicely fitted together as when squared and chiseled by human thought, but its power to work upon the human soul and carry man Godward will be none the less.

EDWARD L. CURTIS.